№ 13.

THE GREAT IDOL OF THE MASSE

Overthrown in 24 *Arguments*:

WHEREIN THE

DOCTRINE OF Transubstantiation

Is fully REFUTED;

IN A

SERMON

Preached upon *Luke* 22. the latter Part of the 19th. *Verse*.

By a Protestant.

LONDON,

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THE GREAT IDOL OF THE MASSE

Overthrown in an Argument:

OR

DOCTRINE

Is fully REFUTED;

IN A

SERMON

Preached upon [illegible] Day, [illegible] January

Part of the [illegible]. Verse.

Printed for [illegible]

THE IDOL *of the MASS* Overthrown:

OR THE DOCTRINE OF Transubstantiation REFUTED;

In a Sermon Preached upon *Luke* 22. the Latter part of the 19th. *Verse*.

This is my Body.

WE have told you that there are Four Texts that ſpeak to this Matter, *viz.* Three Texts more beſides this that I have read unto you; as *Mat.* 26. 26. *Mark* 14. 22. 1 *Cor.* 11. 24. and they ſpeak all the ſame Language [This is my Body.] For the Opening of this great Subject, we have propoſed theſe four things to you:

1. To give you an Account of the Opinions that are in the World about it.

2. To shew which of these Opinions is right, which wrong.

3. What is the Design of the Institution.

4. How the Design may be Answered.

As to the First of these, we have shewed you Three Opinions in the World about it.

1. That of the *Roman Catholicks*, who do believe *Transubstantiation*.

2. That of the *Lutherans*, who believe *Consubstantiation*.

3. That of the best *Protestants*, who believe, That this Supper of our Lord was but an Elementary Sign of an Holy Thing.

Transubstantiation and *Consubstantiation* we told you are both *Latin* Words; which though not exactly alike in signification.

The one saith, The Bread is turned or converted into the Substance of Christ's Real Body after Consecration.

The other, that 'tis with it, in it, or about it.

We make a third Party in respect of the Holy Supper of our Lord; who believe 'tis not his Real Body, nor is it with it, in it, nor about it, nor in any other Thing or Place, save only in Heaven at the Father's Right Hand.

We have given you some Reasons against both of these Opinions, and handled the Objection arising from the Letter of the Text; which we shall briefly repeat, and forthwith proceed.

Arg. 1. If the *Consecrated Bread* be the *Real Body* of Christ, then is the *Real Body* of Christ a dead Substance, wholly devoid of Life and Sense, for that we do evidently see the Bread to be; it doth neither move nor stir before us.

But the *Real Body* of Christ is not a dead, but a living Substance, and continues alwayes such; therefore the *Consecrated Bread* is not the *Real Body* of Christ. To prove the *Minor*, viz. *Rom.* 6. 9. *Knowing that Christ being raised from the dead, dieth*

no more; *Death hath no more Dominion over him*, &c. Rev. 1. 18 *I am he that was dead, and behold I am alive for evermore.* Luke 20. 35, 36. *But he that ſhall obtain that World and the Reſurrection from the dead, doth not* (mark) *neither can he die*, &c.

Arg. 2. If the Conſecrated Bread be the Real Body of Chriſt, then Chriſt hath (ſometimes) ten thouſand Bodies at one time; or ſo many as there are Prieſts to Conſecrate, or diſtinct Congregations that do Celebrate the Holy Supper.

But Chriſt never hath ſo many diſtinct ſubſtantial Bodies at once; Therefore the Conſecrated Bread cannot be the Real Body of Chriſt, 1 *Cor.* 1. 13. *Chriſt is not divided.* Eph. 4. 4. *But one Body, as one Lord, one Hope, one Baptiſm.*

Arg. 3. If Chriſt be divided into ſo many as ten thouſand Real Bodies, then there muſt be ſo many Lord Chriſts, and Chriſt-Mediators.

But there is not ſo many Lord Chriſts and Chriſt-Mediators. Therefore the Conſecrated Bread cannot be the Real Body of Chriſt; 1 *Cor.* 8. 5. *Though there be Gods many, and Lords many, that are ſo call'd* (or accounted) *yet to us there is but one God, and one Lord Jeſus Chriſt.* 1 Tim. 2. 5. *There is one God, and one Mediator* (not many) *between God and Man; the Man* (not the Men) *Chriſt Jeſus.*

Arg. 4. If the Conſecrated Bread be really the Holy Body of Chriſt, then the Holy Body of Chriſt may be eaten by Rats and Mice, and turn to Corruption. This is evident to common Senſe, and univerſal Experience, where Proof or Trial is made of it.

But God will not ſuffer *his holy One* to turn to *Corruption*, Acts 2. 27. Therefore the Conſecrated Bread is not, cannot be the Real and Holy Body of Chriſt.

Arg. 6. If the Conſecrated Bread hath not the real Nature and Property of Fleſh, or a real Subſtantial Body; Then it can be no ſuch thing as the Real Fleſh and Body of Chriſt (becauſe the Nature and Property do neceſſarily conſtitute and diſtinguiſh that *Species* from other kinds of things) But it hath neither the Nature or Property of Real Fleſh or a Subſtantial Body: Therefore it cannot be the Real Body of Chriſt.

1. It hath no Animal Spirits. 2. No Taſt nor Feeling like Fleſh.

3. Not

3. Not the Complection of Fleſh. Theſe things are evident to all Mankind that ever did or ſhall try the Caſe.

Arg. 6. If the Conſecrated Bread hath the Nature and Properties of Fleſh, then are the Senſes of all the World deceived in ſo plain and evident a Matter, that nothing can be more plain; and if deceived here, our Senſes are not to be truſted in any other thing; no not when they are moſt ſure that they ſee Father, or Mother, or Wife, or Children: nor can we be ſure that theſe Words, *This is my Body*, are written in *Mat.* 26. *Mark* 14. *Luke* 22. 1 *Cor.* 11. For may not theſe be ſome other Words, as well as the Bread that we ſee to be ſo, is ſome other Subſtance? What if we ſhould tell our Friends of *Rome*, theſe Words, *This is my Body*, is not in this Chapter, and grow confident upon it, and tell them, The Words are, *This is not my Body*, 'Tis the Bricks that were laid to build *Babel*, 'tis the Gates of *Solomon*'s Porch; this is the *Shew-Bread* that *Abimelech* gave to *David*; the *Bottles* that *Abigail* took from *Nabal*? If they tell us, we are ſtrangely deceived, and the Senſes of all that can read, will give it againſt us; may not tell them, when they ſay, *This is the Real Body*; that they are ſtrangely deceived, and that the Senſes of all that can ſee, will give it againſt them; and that there is no more reaſon for them to burn us, becauſe we cannot ſee the Bread to be Chriſt's Body, than there is for us to kill them, becauſe they cannot ſee that it is the Gates of *Solomon*'s Porch that is there written?

We conclude, That the Senſes of all the World cannot be deceived in ſo evident and plain a Matter; therefore the Conſecrated Bread hath not the Nature and Property of Fleſh, *i.e.* is not Chriſt's Real Body.

Arg. 7. If the Conſecrated Bread be really the Body and Fleſh of Chriſt, then we do him a great deal of Injury to tear him to pieces ſo often, and eat him.

'Tis doubtleſs a *Crucifying the Son of God afreſh*, or to all intents equivalent to it; and then the doing of, deſerves the Reward aſſign'd to that Work.

And

And what is that? Why an unpardonable Guilt, and everlasting Burning, *Heb.* 6. 6, 8. Not to be avoided by Repentance.

Arg. 8. As the Conſecrated Bread is not the Real Body of Chriſt, neither is it indeed the Bread of Life that we are to ſeek after, and that the Scripture gives us an Account of.

1. Becauſe it did not come down from Heaven.

2. Becauſe it cannot give eternal Life to the Receiver, which the Bread of God is ſaid to do.

The Farmer ſow'd it, the Tasker threſh'd it, the Miller ground it, the Baker by Art made it into Bread. This is God's own Argument againſt *Idols*, Iſa. 44. 12, to 18. Therefore it came not from Heaven.

It cannot give Eternal Life to the Receiver, becauſe it ſelf is but a Temporal thing: If a Cauſe that is but Temporal, can bring forth and deliver it ſelf of an Effect that is Eternal, then may the Effect infinitely tranſcend the Cauſe immediately producing; but yet it never was, nor hereafter ever will be, that a Mother ſhould bring forth a Child ten thouſand times greater than her ſelf.

Queſt. But if it be neither the Real Body and Fleſh of Chriſt, nor the Bread of Life ſpoken of, what is it.

Anſw. To this Queſtion we Anſwer two things.

1. In it ſelf, it is no more nor better than Bread.

2. In reſpect of Inſtitution, it is the Sign or Repreſentation of an holy thing, *viz.* The *Body of Chriſt broken upon the Croſs for us*; More than this it is not, nor may be thought to be, without Superſtition; not God, not Chriſt, not the Holy Ghoſt.

Object. Why then is it ſaid ſo plain and ſo often, *This is my Body?*

Anſw. It hath been the manner of the Lord to ſpeak in a figure; to call one thing by the Name of another; and that frequently among the *Hebrews*; as appears in theſe Examples, *Exod.* 12. The Sign of the *Paſſover* is call'd the Thing it ſelf. *Iſa.* 27. 11. The *Dry Bones* are call'd the *whole Houſe of Iſrael*. In the Three *Evangeliſts* the like is done of the *Paſſover*;

ever, *Mat.* 26. 26. *Mark* 14. *Luke* 22. So here our Saviour ſpake as to the *Hebrews*; where the Symbol of his Body is called the Thing it ſelf. And that the Words, *This is my Body*, are to be taken in the Senſe we have given, and not Literally; We further offer,

Arg. 9. Where the Concluſion of a Poiſt from the Letter of the Text doth imply great and groſs Abſurdities, there the Opinion can never be true.

To conclude a Real Preſence in the Sacrament, doth imply great and groſs Abſurdities: Therefore it cannot be true:

As, 1. That the *Body* of Chriſt is a dead Subſtance; againſt *Luke* 20. 35, 36. *Rom.* 6. 9. *Rev.* 1. 18.

2. That Chriſt hath Ten thouſand *Real Bodies* at one time.

3. That there are ſo many Lord Chriſts, and Chriſt-Mediators; againſt 1 *Cor.* 1. 13. *Eph.* 4. 4. 1 *Cor.* 8. 5, 6. 1 *Tim.* 2. 5.

4. That the Holy Body of Chriſt may mould, and be eaten by Rats and Mice, may putrifie, ſtink and turn to Corruption; againſt *Acts* 2. 27.

5. That it is Fleſh, which hath neither the Nature nor Property of it; either Animal Spirits, Taſte, or Complection.

6. That Chriſt may be bitten, torn to pieces, and crucified afreſh by the beſt of his Friends; againſt *Heb.* 6. 6.

7. That it is the *Bread of Heaven*; when there is nothing more evident than the contrary.

8. That it can give *Eternal Life* to the Receiver, when there is no ſuch Virtue exiſting in it.

To which we ſhall add a few more Arguments before we come to the two laſt things, *viz.* The *Deſign of the Lords Supper*, and how to Anſwer it.

Arg. 10. If the *Conſecrated Bread* hath neither the ſhape nor form, neither the proportions or dimenſions, the parts, powers, or operations of a humane Body, then it cannot be the Real Body of Chriſt.

But the *Conſecrated Bread* hath neither the ſhape or form, the proportions or dimenſions, the parts, powers or operations of a humane Body: Therefore it cannot be the *Real Body* of Jeſus Chriſt.

1. Its

1. It is neither like a Man, a Woman, or a Child, which is the shape and form of a humane body.

2. It hath not the proportions or dimensions of a mans Body, either for height, length, or manner of figure. If it hath, let them tell us the Size, and shew the Figure, that we may compare it.

3. Neither the Parts, powers or operations of a humane body.

1. Neither Head nor Hair, neither Eyes nor Nose, Neck, Breast, nor Shoulders, neither Hands nor Fingers, Belly, nor Thighs, Legs nor Feet, neither Toes nor Nails; these are parts of a humane body; and if there be any such in the Bread, after Consecrated, let us enquire whether they be placed in due manner and form, in the same method and order with others, that we may know where to look for the Eyes and the Ears, for the Mouth and the Chin, which are parts common to all humane bodies. Further, if this Bread becomes a real humane body, it hath bones, [illegible] veins, nerves and arteries, joynts and marrow; [illegible] without these. And touching the Powers and Operations of a humane body;

1. It must have a humane life, else it can neither move nor grow; which are Properties of humane bodies.

2. It must have the Senses of a humane body; for Sense is proper and [illegible] to all these, it can see or hear, it can taste or feel, if not [illegible] and speak.

3. If it hath the Sense of a humane body, then the Passions too; for they always attend the Senses: If a body can see and hear, can taste and feel, it can be glad or grieved, it can love or hate, and then 'tis a wonder it doth not [illegible] and rejoyce, grieve and mourn, struggle and strive to get out of the hands of those that go about to abuse it, and tear it in pieces, and out of the Mouths of those that bite and hurt it.

4. It must have some kind of Knowledge, for this is common to all humane bodies and sensible beings: And that this *Consecrated Bread* hath neither Sense nor Knowledge, is evident, because it cries not when violent hands are laid upon it, nor feels, when cruelly bitten and torn in pieces.

Arg. 11. If this *Consecrated Bread* be the *Real Body* of Christ, then [illegible] [illegible] the Holy Supper, and [illegible] and parts [illegible] the other.

Arg. 12. If [illegible] Body of Christ, then it [illegible] after Consecration, and goes to Heaven after breaking; for so did the true Body of Christ.

And as the *Romanists* say of a Church, they do absolutely deny that Church that is not infallible.

So we may say of the *Breaden Christ*, We do absolutely deform that Body of Christ, that after broken and kill'd, doth not rise again and go to Heaven.

Arg. 15. If there be no Reason to conclude from the Letter of the Text, That this *Consecrated Bread* is the *Real Body* of Christ, because, there is no ground from any thing in the Text so to conclude.

But there is no Reason from the Text to conclude that this *Consecrated Bread* is not the *Real Body* of Christ.

For may we not as well and as reasonably conclude, that all the Saints are *Bread*, and but one Bread, because they are Individual persons?

Because it is said, 1 *Cor.* 10. [illegible]

Arg. 16. If the *Consecrated Bread* be truly and really the *Body* of Christ, then some others besides *Papists*, have seen or known it to be so.

But none have, or can [illegible]

Arg. 17. If the *Consecrated Bread* be really the *Body* of Christ, [illegible]

Because, we may eat the Lords [illegible] Condemnation that eats [illegible]

But if the *Bread* be the *Body* and the Receiver not blind [illegible]

Therefore the Consecrated [illegible] of Christ.

Arg. 18. If the *Consecrated Bread* be really the *Body* of Christ, it is either a living or a dead body; if a living body, they do wilfully murder him, unless they kill him before they eat of it, as to break him, and make him insensible by tearing him to pieces, and grinding [illegible] between their Jaws.

If a dead body, then not worth receiving in order to Eternal Life; because a dead Corpse cannot give a life that it hath not it self.

[illegible] Consecrated Bread to be the Real Body of Christ, then it holds some Resemblance and Proportion with the Figure and Type of Christ's [illegible]

[illegible] Resemblance and Proportion [illegible] Therefore it is not the real

[illegible] the thing figured, as the Real *Body* of [illegible]

[illegible] a Fleshly Body, so was the Real *Body* of [illegible]

[illegible] had the *Real Body* of [illegible]

[illegible] Real Body [illegible]

[illegible] Therefore [illegible]

[illegible] Christ should command to do this but once, and forbid it ever after, and yet command it over, and pretend to command it [illegible]

[illegible] Christ then [illegible]

[illegible] Christ was his own Executor [illegible]

[illegible] are not Christians [illegible]

[illegible] no more but put bread [illegible]

[illegible] Bread do now on [illegible] when they put it and [illegible]

Arg. 19. If the *Consecrated Bread* be the [illegible]

But the Buyers and [illegible] not be accounted of [illegible]

But he [illegible]

[illegible]

[illegible] Heb.

Heb. 10. 10. *By the which Will we are sanctified by the offering once of the Body of Christ.* Gene. 3. 15. Rom. 3. 25. *For Christ hath entered, not into the Holy place made with hands, but into Heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the High Priest entered into the Holy Place every year with the Blood of others; for then must he often have suffered since the foundation of the World: but now (once) in the end of the World hath he appeared to put away sin by the sacrifice of himself.* Once, and no more doth he suffer.

Arg. 20. If the *Consecrated Bread* be the [illegible] Christ is brought under the [illegible] Creature in the World, by [illegible] ground to Malh. so often and [illegible] and 'tis strange he should suffer [illegible] it, and he hath power in his hand to help it, [illegible] *compassed about with* [illegible] *Earth, by which Kings reign, and Princes decree.*

Arg. 21. If the [illegible] Christ hath commanded [illegible] ous and [illegible] him, [illegible] thousand times over, and pretend to [illegible] that Christ should [illegible] to be [illegible] [illegible] *creature* [illegible]

Arg. 22. [illegible] this [illegible] if, [illegible] did no more [illegible] this Bread to [illegible] when they buy it and sell it to [illegible] [illegible]

But [illegible] not be [illegible]

[illegible]

the offering up of the Body of Christ upon the Cross is insufficient; for if that [illegible] Sacrifice and Atonement, [illegible] offered up again every Week, [illegible] pleaſe to make him [illegible] him. If the Work was well done, then what need of another Offering?

Again, can it render the most great and good God a kind Master, and very favourable [illegible] but so great an Offender [illegible] and [illegible] broken and abſtain [illegible] and [illegible]. And further, it argues God [illegible] Honour of his Blessed Son, [illegible] horrid Cruelties, to [illegible] as often as the Priest [illegible] of the Sons [illegible] Christ can never [illegible] abuſe [illegible] perſe-cute the Church, he said, come to cry out, [illegible] when [illegible]

[illegible]

The Conclusion then is, That Christ lives for ever in pleaſure at God's [illegible]

[illegible]

1. It

and great Love

3. A Forgiving others that have offended us, that we have had a quarrel against. *If you bring your Gift to the Al-* *Lay aside all Malice* not to eat with the Leavened Bread of Malice and Wickedness.

4. Faith in the Death and Suffering of Jesus Christ, without which we cannot discern the Lord's Body, and thus we bring Guilt upon our selves, 1 Cor. 11. 26, Eating the Body of the Body and Blood of the Lord.

5. The Design of the to bear Witness to the Works of Christ be kept up in the World, 1 Cor. 1 Bread, and drink this Cup, ye shew forth the Lords Death till he come.

8. To

8. To keep up Brotherly Love and the Unity of the Spirit in the Mystical Body of [illegible] 1 Cor. 10. 16. [illegible] *are one bread, and one body; for we are all partakers of that one bread.*

And [illegible] instances of [illegible] in the World.

9. To [illegible] Christ did to Children [illegible] design of keeping up the Ordinance of the [illegible] Statute; as you may see, Exod. [illegible] *your Children shall say, It is the passover of the Lord, who passed over the houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered our Houses.* [illegible] with that all your Children [illegible] precious when you [illegible] hope upon it to enquire what [illegible] a good opportunity to Preach [illegible] by the consideration of which, [illegible] *By this shall you are [illegible] unto you, how that Christ died, [illegible] and lives for evermore; to whom be Praise [illegible]*

If Christ be [illegible] [illegible] supposes him [illegible] condition is so miserable as [illegible] the blessed Jesus, or [illegible] upon the true knowledge of it, change States with him.

FINIS.